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Melukka

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A Neververse version of this article exists, offering a different take on events. You can read it here: **Melukka**.

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Melukka (sometimes written as **Mellukka** or **Melukhkha**) is a joint name given by Nilfgaardians and later adopted by Nordlings, for the set of kingdoms, lands, empires and city states situated south-east to the Korath Desert, on the peninsula of Bahuh. It has the long trade history with the Nilfgaardian Empire, land of Barsa and Hannu, as well as futher east locations.

The name stems from the term the inhabitants use for themselves, the Mellu (sovereign people). When the people of Melukka refer to their home amongst themselves they usually call it *Saîar* or *Mellusaîar*, meaning *"land"* or *"land of the sovereign people"* respectively.

Contents

1. Borders

Melukka

General information

Variation(s)	Saîar Mellusaîar Melukka Mellukka Melukhkha
Status	Set of kingdoms, lands, empires and city states

2. Climate
3. Etymology
4. History
   4.1. Very Ancient Times
   4.2. Ancient Times
   4.3. Arjvaktra Version
      4.3.1. The Era of the Gandharvas
         4.3.1.1. The Semi-Mythical Theory
         4.3.1.2. The Elven Theory
         4.3.1.3. The Theory of the Unknown
   4.4. Kaunvakuma Version
   4.5. The Years of Quasi-Unification
   4.6. The Expulsion of the Ancestors of the Doma
   4.7. The Period of the Quiet Wars
   4.8. The Haaki Empire
5. Culture
   5.1. Architecture
   5.2. Art
   5.3. Clothing
   5.4. Currency
   5.5. Customs
   5.6. Discrimination
   5.7. Education
   5.8. Gastronomy
   5.9. Literature
   5.10. Magic
   5.11. Mentality
   5.12. Society
      5.12.1. Social Structure
   5.13. Slavery
   5.14. Women's Rights and Sexual Minorities
6. Demographics
7. Economy
8. Example of Melukkan names
9. Geography
10. Language (s)

Ruler	Self-goverened city states, kingdoms and empires
Societal information	
Official Language	Sovereign Tongues Other various languages
Demonym	Melukkan Mellu Melukkani
Religion	Depends of the city - state, kingdom or empire

11. Non-humans
12. National Emblems
13. Religion
14. Notable Locations
    14.1. Archipelagos
    14.2. Cities and Keeps
    14.3. Plateaus
    14.4. Rivers
    14.5. Sub-peninsulas
    14.6. Other
15. Notable Territories
    15.1. City-States
    15.2. Empires
    15.3. Kingdoms
16. Notable Melukkans
    16.1. Astrologers
    16.2. Barbers
    16.3. Blacksmiths
    16.4. Carpenters
    16.5. Cooks
    16.6. Court Poets
    16.7. Cowherders
    16.8. Dayas
    16.9. Dancers
    16.10. Dyers
    16.11. Elephant Trainers
    16.12. Farmers
    16.13. Fishermans
    16.14. Goldsmiths
    16.15. Grain Dealers
    16.16. Guards
    16.17. Historians
    16.18. Incense Makers
    16.19. Laborers
    16.20. Leatherworkers
    16.21. Mages
    16.22. Merchants
    16.23. Messengers
    16.24. Money Lenders

16.25. Musicians
16.26. Perfumers
16.27. Potters
16.28. Priests
16.29. Puppeteers
16.30. Royal Bodyguards
16.31. Scholars
16.32. Scribes
16.33. Sculptors
16.34. Snake Charmers
16.35. Spice Merchants
16.36. Stonecutters
16.37. Warriors
16.38. Washermans
16.39. Weavers
17. Image Credits
18. Gallery
19. Trivia

Borders

Melukka is a vast peninsula located at the southern parts of the Old Continent, occasionally referred to by multiple cultures—including its own inhabitants—as *the Arm* in their respective languages, due to its distinctive shape. Its geographical position grants it strategic importance, being surrounded by major bodies of water and serving as a connection point between various regions of the east and south.

The peninsula acts as a natural division, separating the upper portion of the Sea of Hourglass (Melukka's southwestern boundary) from the Sea of the Division (its northeastern and southeastern boundary). Its only land borders lies to the north, west and east, adjoining the eastern region of Barsa to the west, the Korath Desert to the north and the many nations of the Takapalmilay region to the east. This location—between seas and key trade routes—has established Melukka as a vital hub for commerce between the distant east and the far southern reaches of the Old Continent.

To the southwest, separated only by a small fragment of water, lies the country of Hannu. Its tip was once connected to previously mentioned country, fully

enclosing the Sea of Hourglass, but relatively recent geological changes transformed this land bridge into a strait. The Sundalaic Islands, situated to the southeast, can be reached in an estimated two weeks by sea. Similarly, toward the east and at a comparable distance, one can sail to the southwestern coast of the Bia Thin region.

To the north, across the strait known as the Dragon's Throat, lies the archipelago known as Tartar of the Fang, located in the Dragon Sea. Further north still are the coasts of Zerrikania.

Although Nilfgaard is not particularly far from Melukka, reaching the southern territories of the Empire—such as Lower Alba, Etolia, or the vassal states of Maecht and Ebbing—requires crossing both the Sea of the Hourglass and the Sea of the Boot. The journey typically includes intermediate stops in Hannu, Ofir, or western Barsa.

By contrast, reaching the Northern Kingdoms from Melukka is a long and arduous endeavor, often taking several months, as it involves navigating through a vast stretch of the Old Continent.

Climate

As is almost the case with Buyan, one might expect to encounter virtually every climate type. However, this is not entirely so. While many of the climates found elsewhere in the world are present, most of the peninsula is characterized by arid conditions (in their various degrees) in the north, and by predominantly subtropical or tropical climates in the central and southern regions.

Monsoons, hurricanes, cyclonic storms, and the *malinam jalam* ("dirty waters")—a hybrid phenomenon combining elements of a monsoon and a sandstorm—occur with far greater frequency here than in most other regions of the world.

Etymology

Scholars suspect that one of the initial translators explained his *saîar* as Melukka, "t*he sovereign place*", rather than calling it Mellusaîar, "the land of the sovereign people", in order to impress the glory of the land itself onto the foreigners. It has indeed become a custom to call the land Melukka when speaking to outsiders rather than simply calling it the *saîar*.

History

The history of Melukka is as varied as its city states, kingdoms and empires, and must be observed from multiple angles.

Very Ancient Times

In very ancient times, the landmass that is today the peninsula emerged as a series of archipelagos, which gradually merged over the course of the eons.

At some point after their fusion, this landmass would eventually collide with the rest of the Old Continent, giving rise to the Gurtan Mountains, and later to the Gurtan Plateau, as volcanic activity continued.

Ancient Times

There is no clear record of which race was the first to inhabit what is today Melukka.

When humans arrived, they encountered a land filled with ruins, and the subsequent human conflicts did little to clarify the matter.

If one accepts the more mythological account found in the Book of Arjvaktra, it is most likely that the earliest inhabitants were nymphs and other related beings such as dryads, naiads, and similar entities.

If, instead, one follows the more factual interpretation presented in the Book of Kaunvakuma, the matter becomes considerably more obscure. According to the scholar Nirmal Mishra of Haraiva, the first inhabitants were dwarves settled in the Gurtan Plateau, while nymphs and related beings, along with godlings and sylvans, appeared later, as dwarven migration gradually displaced them from their original lands.

Arjvaktra Version

The Arjvaktra approach is a wholy mythological version to the history of Melukka, written in the book with the same name - the Arjvaktra.

Before the arrival of the Mellu, *Saîar* was inhabited by a variety of beings attuned with nature, such as nymphs, called *apsaras* by the Mellu, as well as godlings and sylvans, collectively known as the *yakshas* They speak of the *gandharvas* – a

nearly divine race of high art and culture, whose civilization was destroyed by invading rakshasas during the First Conjunction.

In legends, the rakshasa were monstrous barbarians, presumably ogroid, who decimated the gandharvan civilization and forced Yaksha tribes into submission. For centuries they would terrorize the land, before eventually being toppled by human newcomers and their deities. For having bested such a mighty foe as the rakshasa, they named themself the sovereign people - the Mellu. It is said that the last of the rakshasa kings, Dashaanan, cursed the humans for their interference, that "*your bonds shall be as brittle as iron, your loyalties as thin as your blood, a land which shall know no king*".

The Arjvaktra attributes the splitting of the people into the different ethnic groups of Melukka- such as the Haruns, Malanadis and Jammuttras - to the curse of Dashaanan.

The Era of the Gandharvas

The Ajvaktra, as mentioned before, speaks of the gandharvas, beings who are said to have built a civilization that even surpassed that of humans.

Regrettably, if they did exist (and the possibility does remain, given that most legends tend to contain at least a grain of truth), their true nature is unknown.

Mellu scholars have ultimately proposed three main theories.

The Semi-Mythical Theory

According to this theory, the gandharvas were what in the Northern Kingdoms and Nilfgaard are known as Watchers: mysterious beings beyond human comprehension. Its proponents argue that humans could not have defeated their enemies upon their arrival without external assistance, and that many of Melukka's gods were, in truth, these beings later deified.

One point in favor of this theory is that nearly all Melukkan deities, no matter how antagonistic toward one another, share a common trait: the presence of six arms, which could indicate contact with something from beyond the sky.

This theory, however, falters when confronted with the level of power these beings have displayed in their rare and enigmatic encounters with mortals.

The Elven Theory

Supporters of this theory argue that the gandharvas were elves, though of an

unknown kind. The most likely candidates would be either the People of the Tide, the Aen Taoide—since the Aen Hagde are known to be pacifists—or an otherwise unknown elven branch which, after the destruction of their civilization, allied themselves with humans to seek revenge against those who destroyed it, teaching them magic in the process. Over time, the human population would have absorbed them entirely.

This theory fails, however, due to the fact that the Aen Taoide are known to have established only trade outposts, rather than full civilizations.

The Theory of the Unknown

Those who adhere to this theory propose that the gandharvas were simply an unknown civilization and race, much of which was lost to the passage of time, eventually surviving only as a faint memory preserved through ruins and perhaps a handful of survivors who interacted with early humans.

As is so often the case, the truth likely lies somewhere in between. The gandharvas may simply be the name the Mellu gave to multiple civilizations that passed through the region, later conflated under a single epithet due to archaeological ignorance.

Kaunvakuma Version

The Kaunvakuma retelling of the Mellu history was written by scholars that sought to chronicle the world history in a purely factual approach.

They pose that the Mellu arrived in *Saîar* from elsewhere, and found a land filled with ruins and wonders along with a new threat - the rakshasa. Unlike the Arjvaktra version of events however, the Kaunvakuma states that the rakshasa were merely a highly intelligent ogre variant, and that they were neither a unified realm nor had kings. They offer no explanation for the downfall of the gandharvan civilization other than *"no culture exists forever"*.

The Kaunvakuma describes the early Mellu settlers dealing with the rakshasa in a very dry and matter-of-fact way, that a bunch of prideful ogres stood no chance against human intellect and that they were eliminiated along with any other monsters that stood in their way.

The Years of Quasi-Unification

No one knows with certainty the origins of the Puspasya Samrajyam, nor to

which race it belonged. What is known with certainty is the impact it left behind, reflected in many aspects of the cultures of the peninsula, one notable example being the "*pan-Melukkan*" symbol of the flower, used primarily by Melukkan ships in foreign trade.

The available evidence suggests that it was of elven origin, more specifically tied to the Aen Nílfe. This would imply that nearly the entire peninsula was once part of their Golden Empire (technically a High Kingdom, as elves did not possess the concept of an empire in the human sense).

If this is indeed the case, its dominion would have lasted approximately from 1000 Before the Resurrection (roughly the 7th century before the First Conjunction) until the 10th century after the First Conjunction (8th century After the Resurrection). This period would have coincided both with the existence of the *gandharvas*—possibly being, if not completely, at least in part, what Melukkans later identified as such—and with their destruction at the hands of the rakshasas.

Under this interpretation, it is most likely that, following the chaos caused by the ogroid invasions, the Golden Empire deemed the reconquest of the territory futile and abandoned it to its fate. The surviving populations would then have fragmented into independent kingdoms and states, soon entering a rapid decline alongside the rest of the empire. During this process, humans were allegedly used as instruments of vengeance against their enemies, and, before long, due to humanity's rapid rate of reproduction, the elves were absorbed by them.

Their remnants persisted in various forms: ruins, the floral symbol itself, the mother tongue that would later give rise to several modern Melukkan languages—including some of the Sovereign Tongues—the caste system (for which the Nílfe were known), and the institution of slavery, though not practiced in the traditional elven manner. Additional traces remain in the form of the few surviving Nílfe still present in the peninsula.

One argument supporting this origin is found in the earliest Ofiri sources of varios cities, which mentioned the *Aen Nílfe of the East*. This reference could plausibly correspond to Melukka, given its geographical position northeast of Ofir.

The Expulsion of the Ancestors of the Doma

At some point after the 860s but before the 1160s, one of the successor states to

the Krauñca Empire—the Parth Empire, or Parth Samrajyam (*Noble Empire*) in the region of eastern Melukka—carried out the expulsion of the ancestors of the pan-human group later known as the Doma. According to surviving accounts, they were used as scapegoats during a period of internal crisis within the empire.

This expulsion triggered a large-scale migration, primarily across the sea, which ultimately led them to a sparsely populated land located between the northern regions of a still-not-unified Ofir and the southern reaches of Hannu. There, they settled and, before long, gave rise to O Phuv le Skepimasko (*The Land of the Survivors*), more commonly known as Skepimos—a region that would later fragment into numerous kingdoms, independent nations, and city-states, diversifying into many distinct groups in the process.

Only those who, during the migration, chose to remain within Melukka rather than crossing the sea managed to preserve much of their original culture. These groups came to be known as the Daga, distinguished above all by their nomadic nature, to the point that they eventually spread across vast areas of the Old Continent.

The Period of the Quiet Wars

The 13th century proved to be one of the most stable periods in the history of the Melukkan peninsula, later coming to be known as the Shantayuddhanam Kalah (The Period of the Quiet Wars). During this era, no major conflicts ravaged the region; instead, it was marked only by occasional civil wars and minor border disputes occurring sporadically.

This stability, combined with earlier imperial expansions, enabled the peninsula to become a key hub in international trade. Melukka expanded its economic reach far beyond its closest neighbors—such as Barsa, Hannu, and Ofir—or even the distant Nilfgaardian Empire, extending its commercial networks as far as the lands of Bia Thin in the Far East and the Northern Kingdoms on the northern reaches of the western coast.

Among the states that benefited most from this prolonged stability were the kingdoms of Talamahādvīpa (known in Ofiri sources, and later to Nordlings through Ofiri intermediaries, as Telmun) and Varāhakṣi (known in Ofiri sources, and later to Nordlings through Ofiri intermediaries, as Waraḫše). Both emerged as major mercantile powers, becoming high-level trading rivals to Kovir in the north and even Zangvebar in the south.

The Haaki Empire

By the time the Haakis (or more accurately, the Kilantis) succeeded in developing their empire, Melukka became a target for total conquest. However, the natural barrier formed by the vast desert region in the north of the peninsula, together with the relative naval shortcomings of the Kilantis, prevented the campaign from succeeding, forcing them to withdraw and seek other territories to seize. This setback, combined with further defeats and additional circumstances, would ultimately drive them toward the Northern Kingdoms, where they were defeated in 1350 — an event that marked the beginning of the rapid collapse of their empire.

Culture

Architecture

There is no single architectural style in Melukka, nor even a unified family of related styles. Due to the vast number of ethnic groups inhabiting the peninsula, it can be said that almost each of them possesses its own distinct architectural tradition. These styles have been influenced to varying degrees by their closest neighbors, as well as by contact with foreign peoples through different channels, such as trade, conquest, migration, or religious exchange.

Art

Much like its architecture, the art of Melukka is as varied as its people. As such, it is not possible to define a set of shared characteristics or common artistic preferences as can be done in other regions of the world. Each land, kingdom, empire, or city-state possesses its own methods of artistic expression and its own aesthetic predilections, often entirely absent in neighboring cultures.

The only element that can be considered broadly "*common,*" so to speak, is a pattern of contrast: when a given region favors a particular artistic style, medium, or thematic approach, its bordering neighbor will often display the opposite tendencies.

Clothing

Clothing across the peninsula is extremely diverse. It is defined not only by

profession, but often by caste and environmental circumstances as well. Because of this, it is impossible to provide a single general overview, as everything depends on where one travels.

What can be identified are certain patterns. In the north, garments — much like in Barsa — tend to be loose-fitting (though not as much as in that region) and brightly colored, especially in lighter tones close to white to help repel heat. Hoods and similar head coverings are also common, most notably the mrudupatram (*wilted leaf*), a hat resembling a Nordling beekeeper's hat but without hanging fabric. Its circular brim falls low at the back to protect the neck and slopes forward enough to shield the face from sun and glare, with a semi-transparent front section that allows visibility.

In the central regions, where the climate is more subtropical, clothing tends to be more fitted, and the color palette becomes broader. Items such as the mrudupatram are almost nonexistent.

In the south, garments become looser again, though not to the same extent as in the north, and colors vary according to the season — lighter tones during the dry season and darker ones during the wet season. Clothing also tends to cover the body completely due to insects and the diseases they may carry, and veils (worn by both men and women) are common for similar protective reasons.

Currency

The first currency known used by the Mellu was known as Umbin, meaning *"fingernail",* which supposedly was made from the fingernails of killed Rakshasa. The coin that found universal acceptance in almost all nations of Melukka however was the Ninda, meaning *"round"*, which was minted from silver and brass.

Customs

It is impossible to define a clear or unified set of customs shared by the Melukkan peoples, for a simple reason: the sheer vastness and complexity of the territory they inhabit. Each land—and often each city-state—constitutes a world unto itself, dense in traditions, practices, and social norms. While the various kingdoms and empires that have ruled parts of Melukka have, over time, attempted to homogenize the territories under their control, these efforts have had limited impact. Unlike Nilfgaard on the western coast, Melukka is

characterized by extreme ethnic diversity, which has prevented such standardization from taking deep or lasting root.

As a result, customs vary widely not only from region to region, but sometimes even between neighboring polities. Religious observances, social rituals, daily practices, and codes of conduct are often highly localized, shaped by centuries of cultural layering rather than by centralized authority.

The only broadly notable "*custom*," insofar as one can be identified, lies in the way social stereotypes are formed. In Melukka, stereotypes are rarely associated with a person's place of origin. Instead, they are most commonly tied to caste affiliation. Social expectations, prejudices, and assumptions tend to revolve around one's position within a caste system rather than one's homeland, reflecting the structural importance caste holds across large portions of the peninsula.

Discrimination

Unlike in the Northern Kingdoms, where discrimination is primarily based on race (and to a lesser extent on place of origin), discrimination in Melukka is largely determined by social position, with only a minor component linked to race or ethnic group. As a result, discrimination against non-humans is virtually nonexistent in the conventional sense of the term.

Education

The educational landscape of Melukka mirrors its people in one key aspect: diversity. As such, it is a difficult task to define any features that could be considered common across the peninsula. Education not only varies from state to state, but often also within individual polities themselves, due to a wide range of factors. These include the policies of the current ruler, prevailing religious doctrines, and even pressure groups tied to specific ethnicities, castes, or professions, which may seek to restrict access to education for others for a variety of reasons.

Gastronomy

The peninsular diet is highly diverse, making it impossible to define a single prevailing culinary tradition across the region. Much like many other aspects of Melukka, each group follows its own distinct way of eating.

The only noticeable general trend is geographical: in the north, diets tend to be richer in protein and more "*carnivorous*" in character (while still technically omnivorous, even if only marginally so); in the central regions, more balanced omnivorous diets appear in their various forms; and in the south, due to a combination of fertile land and local animal-borne diseases, more vegetarian dietary patterns prevail, ranging widely from ovo-vegetarian to fully vegan traditions.

Literature

Following contact with the distant Northern Kingdoms, a portion of Melukka's vast, dense, and often highly intricate literary tradition was translated into Common Nordling, albeit indirectly and primarily through Nilfgaardian intermediaries.

One particularly notable case is the Kamasya Pustakam (commonly rendered as *The Book of Desire*), which gained considerable popularity among Nordling mages. Its widespread circulation contributed significantly to the enduring stereotype of mages as promiscuous, owing to the text's explicitly suggestive themes and its frank, philosophical exploration of desire, intimacy, and bodily experience.

Magic

Much like the countries of the western coast, Melukka hosts a wide variety of magical institutions, differing greatly from territory to territory. Access to these centers of learning varies just as widely, depending on local traditions, social structures, religious frameworks, and political systems.

Methods of drawing, channeling, and employing magic are far from uniform across the peninsula. As a result, the practitioners trained in these institutions are known by different epithets, many of which do not correspond to what would conventionally be called a mage elsewhere in the world.

One notable example are the dayas, that loosely resemble the witches in the Northern Kingdoms. This similarity however only lies in their method of using magic: dayas draw upon emotion as the primary means of extracting, shaping, and wielding magic, rather than through academic discipline and intellectual control.

Mentality

Given the peninsula's complexity at every level—especially the cultural one—it is impossible to define an average Melukkan mentality, simply because no such thing exists. The outlook, values, and modes of thought found in one territory are, more often than not, entirely different from those of another, sometimes even between neighboring lands.

Abroad, however—particularly within the Nilfgaardian Empire—there exists a persistent stereotype of Melukkans as poets, philosophers, and mysterious or strange religious figures, perceived as highly emotional and introspective. While this image is an oversimplification, some Melukkan merchants are astute enough to capitalize on it, deliberately cultivating a sense of exoticism that often proves highly profitable in foreign markets.

Society

For more information on the various societies of Melukka, see Category: Societies of Melukka.

Most societies in Melukka, as in many other parts of the world, are feudal in nature. A minority, however, follow either less developed or more advanced societal systems, depending entirely on the land, kingdom, empire, or city-state one happens to visit.

Social Structure

For more information on the social structures of the various territories that make up Melukka, see Category: Territories of Melukka.

A considerable portion of Melukka is organized according to caste systems. These are often regarded by foreigners as being either excessively rigid or, conversely, excessively flexible.

Slavery

Slavery in Melukka, as in many other parts of the world, is a practiced institution. However, given the peninsula's cultural, social, and political complexity, it is by no means uniform across its territories.

In most cases, slavery in Melukka is punitive and temporary in nature. The sale of enslaved individuals exists, but primarily as an auxiliary measure when a convicted person is deemed irredeemable or unmanageable. In such cases, the

selling of the person functions as a last resort, intended to compensate the state by offsetting the costs incurred by the prisoner's crimes. For this reason, private slave merchants do not exist in Melukka, unlike in Nilfgaard, as the institution is fundamentally judicial rather than commercial.

Regarding slave trade relations, they occur mainly with the states of Barsa and the Nilfgaardian Empire, and on rarer occasions with more distant lands. Due to the punitive nature of Melukkan slavery, this trade is exclusively export-oriented; the importation of slaves into Melukka does not take place.

Women's Rights and Sexual Minorities

As with many other aspects of life in Melukka, women's rights vary greatly across the peninsula. There are regions where such rights are virtually nonexistent, others where women enjoy rights equal to those of men, and even places where women hold more rights than their male counterparts. A similar situation applies to sexual minorities, with the exception of the latter case.

A notable example often cited is the well-known Kamasya Pustakam, which depicts not only relationships between heterosexual couples, but also those involving other sexual orientations. The text even addresses sexual identities that are far less commonly discussed when compared to homosexuality or bisexuality, such as demisexuality and asexuality, and explores ways of understanding them.

Demographics

For more information on the various ethnic groups of Melukka, see Category: Ethnic groups of Melukka

Although Mellu is the name used by the inhabitants themselves, it is not a designation for a specific ethnic group. Instead, it serves as a collective term for the diverse peoples and cultures within the region. The term was adopted by Nilfgaardians during their initial encounters with the people of the southeast and was later adopted as well by Nordlings. However, the term *"Mellu"* has led to some misunderstandings.

Nilfgaardians, upon first interacting with the region, encountered a patchwork of different groups, each with their own distinct languages, customs, and traditions. To simplify the complexity of the region's demographics, they began

using *"Mellu"* as a broad term to refer to the various peoples they encountered. This term was intended to capture a sense of unity or common identity among the disparate groups but did not reflect the intricate and multifaceted nature of the region's cultural landscape.

Later, when Nordlings began trading and interacting with the region, they inherited and continued using the term *"Mellu,"* solidifying its place in the lexicon of Common Tongue. However, the Nordlings, like the Nilfgaardians before them, did not fully grasp the local nuances and intricacies. They saw *"Mellu"* as a generic identifier rather than a reflection of the diverse and complex social fabric of the region.

Economy

In the Northern Kingdoms, Melukkan traders are primarily recognized as the chief competitors of Zerrikanian merchants in the lucrative spice trade. This commercial rivalry eventually contributed to a moderate decline in spice prices across key trading hubs such as Novigrad, Cidaris, and Gors Velen.

Beyond spices, Melukkan merchants also export a variety of precious gemstones, many of which are either exceedingly rare or entirely absent from the mines of the North and the Nilfgaardian Empire. Among the most highly valued are kalaite, aspidolite, ettringite, and painite—particularly prized in kingdoms such as Kovir and Redania for their use in the dyeing of Haaklandian silk, a luxury textile in high demand among the nobility.

Melukka is further noted for its trade in exotic animals, placing its merchants in direct competition with Ofieri and Zangvebarian traders, especially in the markets of Nilfgaard and the Northern Kingdoms. A commonly cited example, according to Novigradian accounts, is the importation of tigers, believed by many to be the ancestors of the liligers later bred in the Novigrad Zoo during the 1280s.

In exchange, Melukkan traders primarily receive gold, most often in the form of Nilfgaardian florens or Novigradian crowns, due to the coins' stability and widespread acceptance. They also obtain rare materials not native to their homeland, such as orichalcum and specific alchemical reagents derived from flora unique to regions further north in the Old Continent.

Example of Melukkan names

Melukka is characterized by profound cultural, ethnic and linguistic diversity, which is reflected in its onomastic practices. Unlike other regions where certain common names and standardized naming conventions prevail, Melukka lacks common names or naming structure. Instead, each city-state, kingdom, or empire maintains its own naming traditions, with considerable variation even within individual polities—particularly among the larger empires.

Despite this diversity, certain regional patterns can be identified. In the northern territories, personal names commonly follow either a *First name – Middle name – Surname or a First name – Surname* format. For instance, Aanya Nima Chalotra exemplifies the use of a middle name and a family surname, while Aanya Chalotra reflects the more condensed variant.

In the southern regions, it is customary to include a geographic element, resulting in a *First name – Middle name – Village or City name/Surname structure*. An example would be Aanya Liri Chalotra, where Chalotra—the place of origin—functions as a geographic surname.

In the east, naming conventions often incorporate paternal lineage, typically appearing as *First name – Father's first name – Surname*. For example, Aanya Dharan Chalotra denotes Dharan as her father's name, inserted between her given name and family name.

Conversely, in the western regions, the structure frequently emphasizes maternal and geographic identifiers, taking the form of *Village or City name – Mother's name – Personal nam*e. An illustrative case is Chalotra Vireya Aanya, where Chalotra indicates the birthplace, Vireya the mother's name, and Aanya the individual's given name.

Geography

To the north, where it borders the Korath Desert, Melukka is itself arid and desert-like. As one travels southward toward Hannu, the landscape gradually becomes more diverse in its geological formations and increasingly verdant. The separation from Korath is marked by the Gurtan Plateau, indicating that the peninsula was once detached from the continental landmass, with its collision and subsequent erosion giving rise to this formation.

Language (s)

As previously mentioned, Melukka is a land of remarkable diversity. Accordingly, it hosts as many languages as it does ethnic groups. Each nation within the peninsula speaks one or more tongues unique to its cultural and historical development.

However, the expansion of regional commerce over the centuries led to the emergence of a set of trade languages, crafted to facilitate communication across political, linguistic, and ethnic boundaries. These are collectively known as the Sovereign Tongues, and at least ten of them remain in widespread use throughout Melukka's markets, ports, and caravan routes. Though not native to any single state, these tongues have attained semi-official status in many regions due to their importance in diplomacy, trade, and interethnic negotiation.

The Sovereign Tongues are named after different metals or minerals, according to their primary function or sphere of use. These include: Svarṇa-bhāṣā (Tongue of Gold, trade), Rajata-bhāṣā (Tongue of Silver, diplomacy), Tāmra-bhāṣā (Tongue of Copper, everyday use), Loha-bhāṣā (Tongue of Iron, construction), Karmāra-loha-bhāṣā (Tongue of Steel, warfare), Vajra-bhāṣā (Tongue of Diamond, music), Mārakata-maṇi-bhāṣā (Tongue of Jade, poetry), Kapila-maṇi-bhāṣā (Tongue of Amethyst, science), Sphaṭika-bhāṣā (Tongue of Quartz, theology), and Śyāma-rajata-bhāṣā (Tongue of Tin, philosophy).

In the distant past of Melukka, there also existed something akin to a common language: that of the polity remembered today as the Puṣpasya Sāmrājya (*Empire of the Flower*). As this empire unified almost the entirety of Melukka, its language became the ancestor of many modern tongues, including several of the Sovereign Tongues.

The designation "*Sovereign Tongues*" itself derives from the importance each language holds in interpeninsular communication within its respective domain, granting it a form of linguistic "*sovereignty*" that surpasses that of any individual state.

In addition to the ancient common language, the native languages, and the Sovereign Tongues, Melukka—unsurprisingly—is home to a vast number of pidgins and creoles. These are especially prevalent along both the eastern and western coasts of the peninsula, as well as throughout its sphere of influence in the sub-region of Eastern Barsa.

Non-humans

Non-humans are well known throughout the peninsula, including both races unique to Melukka and others common to different parts of the world. Among the most notable are dwarves—who, in fact, once migrated from what is now Melukka to what is today the North—known by the Mellu as laghujanah (literally, "*small people*"); the aforementioned godlings and sylvans, known as yakshas; nymphs, referred to as apsaras; and an indigenous ogroid species called rakshasas. Also present are the Aen Nílfe elves (known in the Northern Kingdoms as the Black Seidhe), whom the Mellu call balasyajanah (literally, "*people of strength*") due to how harsh and brutal were back then, as well as the svergs, known as adhohjanah (literally, "*people of the Below*").

Witchers are believed to have existed at some point, or so it is thought. When the Griffin School Witcher Putnam Pitch—close friend of the Temerian explorer Fabio Sachs—visited Melukka, he wore an armor belonging to a member of a supposed "School of the Spider." While it cannot be ruled out that this was the result of a mistranslation by his guide, the daya Indira, into Common Nordling, it also cannot be dismissed that such a school may indeed have existed. If that was the case, it was likely founded by a member of the School of the Manticore, given that school's importance in Zerrikania for protecting caravans and emissaries of the matriarchy wherever they traveled, and that, after visiting the peninsula, such an individual may have chosen—for unknown reasons—to abandon their former occupation and establish a new school dedicated to defending the local population.

National Emblems

As Melukka is not a unified realm, it has no official national emblem that represents the entire region. However, a commonly recognized "national emblem" is often seen on trade ships from this area, originating from a short-lived empire that once sought to unify all of Melukka under a single banner. This empire later divided into various smaller empires, which eventually split into kingdoms and city-states. The emblem used a flower to represent its reach, with each petal symbolizing a region and the regent in the center, watching over them all.

Religion

For more information on the various religions of Melukka, see Category: Religions of Melukka.

As with many other aspects of life, Melukka is a dense and complex land in religious terms. As a result, it has no majority religion, nor even a broadly shared set of beliefs with minor regional variations.

Some foreigners, often mockingly, refer to Melukka as *the Land of a Thousand Prophets*, owing to this complexity, as it is not uncommon for a new "*enlightened*" figure to emerge from time to time and found a new religion with at least a small following, however minor it may be. Indeed, there are as many interpretations of the spiritual as there are ethnic groups within the peninsula.

The only element shared by these religions—though not universally—is a common core pantheon. This is due to the influence of the Gurtani, the ancestors of two of the largest ethnic groups in modern Melukka, and to the fact that this core pantheon was codified around the 7th–8th centuries after the First Conjunction (not to be confused with the Resurrection of the Nordling calendar, which occurred 230 years after the First Conjunction).

Notable Locations

Archipelagos

- Pruvos

Cities and Keeps

- Chaya
- Ojha
- Tilwayo
- Tiram

Plateaus

- Gurtan Plateau

Rivers

- Taravaari River

Sub-peninsulas

- Malanad Peninsula

Other

- Jangallakam

Notable Territories

City-States

- Ayakāpurÿ
- Chalotra
- Chaya
- Haraiva
- Khahor
- Navahvarəstāna
- Kãdîmgir
- Telvar
- Visali

Empires

- Dukkar
- Khodû
- Krauñca
- Sahasrāvaśeṣa

Kingdoms

- Bhittai
- Dirhaval
- Dorungar
- Gomand

- Jawahar
- Kinzar
- Malir
- Marhash
- Puṣkara
- Talamahādvīpa (also known in Ofieri sources as Telmun)
- Tokh
- Varāhakṣi (also known in Ofieri sources as Waraḫše)

Notable Melukkans

For the full list of known Melukkans, see Category:Melukkans.

Astrologers

- Abhishek Chhabra

Barbers

- Nakul Kant

Blacksmiths

- Kanta Butala

Carpenters

- Disha Kurian

Cooks

- Kavika Taneja

Court Poets

- Dipti Ratta

Cowherders

- Kiran Khanna

Dayas

- Indira

Dancers

- Tanvi Bhavsar

Dyers

- Sai Rout

Elephant Trainers

- Sarthak Ramesh

Farmers

- Vaneet Salvi

Fishermans

- Adnan Chowdhury

Goldsmiths

- Puja Garg

Grain Dealers

- Anala Narain

Guards

- Lochan Kunda

Historians

- Anah Sura

Incense Makers

- Aarush Jaggi

Laborers

- Reyansh Raj

Leatherworkers

- Vihaan Chaudhry

Mages

- Aanya of Chalotra
- Chamunda Randhawa
- Herna of Gemmeria (Melukkan ancestry)

Merchants

- Tunak Bhangra (falsely)

Messengers

- Anupam Sura

Money Lenders

- Abhay Malhotra

Musicians

- Vihaan Chaudhry

Perfumers

- Lalita Butala

Potters

- Rupa Deshmukh

Priests

- Devika Sem

Puppeteers

- Ankur Ghosh

Royal Bodyguards

- Abhiram Uppal

Scholars

- Nirmal Mishra of Haraiva

Scribes

- Dipti Borra

Sculptors

- Mira Dutt

Snake Charmers

- Namrata Handa

Spice Merchants

- Vasundhara Barman

Stonecutters

- Krishna Pathak

Warriors

- Rudra Dutt

Washermans

- Mehul Tella

Weavers

- Indrani Pillai

Image Credits

- Melukka Coat of Arms by Neverwitcher
- Melukkan Priest by Midjourney V6.1.

Gallery

A Melukkan Priest

Trivia

- This region is intended to draw from Hindu and eastern Persian traditions, their precedessors, and the current Indian culture. SMiki invented its name in a similar manner to how Mr. Sapkowski named Zangwebar: Meluhha[W] was a name the Sumerians used to refer the Indus Valley Civilisation[W]. Much of the lore regarding Melukkan ethnic groups such as the Jammuttras was created through a collaborative brainstorming sessions by SMiki and Dark (Neverwitcher), results of which can be read here.
- In 2020 Melukka became "semi-official" through a mention during a charity Witcher RPG stream hosted by Cody Pondsmith.

- Khodû is a direct reference to the name used in the bible for India[W], mentioned in the Book of Esther part of the Jewish Tanakh and Christian Old Testament. In Esther, 1:1 and 8:9, Ahasuerus had been described as King ruling 127 provinces from Hodu (India) to Ethiopia. The term seemingly derives from Sanskrit Sindhu, "*great river*", i.e., the Indus River, via Old Persian Hiñd°u. It is thus cognate with the term India.
- Marhash is a direct reference to Marhaši[W] (Sumerian: Mar-ḫa-šiKI 𒈥𒄩𒅆𒆠, Marhashi, Marhasi, Parhasi, Barhasi; in earlier sources Waraḫše. Akkadian: "Parahshum" 𒉺𒊏𒄴𒋳𒆠 pa2-ra-ah-shum2-ki) a 3rd millennium BC polity situated near Elam, on the Iranian plateau. It is known from Mesopotamian sources, but its precise location has not been identified, though some scholars link it with the Jiroft culture. Henri-Paul Francfort and Xavier Tremblay proposed identifying the kingdom of Marhashi with Ancient Margiana on the basis of the Akkadian textual and archaeological evidence.
- The name Varāhakṣi is like, Marhash, a reference to Marhaši, however, less direct. The name steam from the combination of the words वराह (*varāha)* : A boar, a wild hog and अक्षि (*ákṣi*): eye, thus meaning "The Eye of the Boar" or the Eye of the Wild Hog".
- The name of Talamahādvīpa is a reference to the civilization of Dilmun[W], also known as Telmun, and stems from the combination of the words तल (*tála*): the palm of the hand, महत् (*mahat*): great or well-known, and द्वीप (*dvīpá*): island, peninsula, or sandbank, thus meaning 'The Great Palm Island' or 'The Well-Known Hand Peninsula.' This name evokes the idea of a significant and prosperous land, much like the historical Dilmun, which was renowned for its wealth, trade, and mythical status as a paradise in ancient Mesopotamian texts.
- The name *Sahasrāvaśeṣa* steams from the words सहस्र (*Sahasra*): *Thousand or Countless* and अवशेष (*Avaśeṣa*): *Debris, Remnant, what remains or remainder.* Therefore, *Sahasrāvaśeṣa* can be translated as: *what remains of a thousand, remnant of a thousand, or the innumerable remnants*. Depending on the context, it could refer to something that remains after a large number of events or to a large number of remnants.
- Navahvarəstāna means *"Land of the New Sun*" in Proto-Iranian, *Navah* means *New*, *Hvarə* (or Xvarə) means *Sun*, while *Stāna* (means land or place)
- The Kamasya Pustakam is a direct reference to an easter egg in The Witcher 3, in which several mages are depicted carrying a book whose title, written

in Glagolitic script, translates to Kamasutra. This serves both as a clear nod to the "*promiscuous*" reputation of mages in the literary canon and as an explicit reference to the ancient Sanskrit text of the same name.
- As Melukka is inspired not only by the Indian subcontinent but also by the Meluhha mentioned in Sumerian sources, the Puspasya Samrajyam functions as a reference to the empire of Alexander the Great[W]. Based on the hypothesized location of Meluhha, it is considered likely that Alexander would have at least heard of, encountered influences from, or come into indirect contact with the region, given its relative proximity to the Indus basin.
- The reference to Melukka being a land of a thousand prophets, and the subsequent information, is inspired both by the complex religious history of India and by a more recent case in which several people ended up worshipping the motorcycle of a folk deity[W].
- Real cultures that could serve as an inspiration as proposed by Witcher190:
    - Kalash[W]
    - Brokpa[W]
    - Lepcha people[W]
    - Toda people[W]

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breezewiki

BreezeWiki source code

Documentation and more information

Chat / Bug reports / Feature requests

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